



قضا نمازوں کا طریقہ

Method of Missed Salah

(Hanafi)



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METHOD OF MISSED ṢALĀĤ

Ḥanafī

قضاء سزوں کا طریقہ

This booklet was written by Shaykh-e-Ṭarīqat Amīr-e-Aḥl-e-Sunnat, the founder of Dawat-e-Islami Ḥaḍrat ‘Allāmah Maulānā Muḥammad Ilyās ‘Aṭṭār Qādirī Razavī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ in **Urdu**. The translation Majlis has translated this booklet into **English**. If you find any mistakes in the translation or composing, please inform the translation Majlis on the following address and gain Ṣawāb.

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Transliteration Chart

ا	A/a	ز	Řř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ه / و / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	ا	A/a
ح	H/h	ع	ء	و	U/u
خ	Kh/kh	غ	Gh/gh	ا	I/i
د	D/d	ف	F/f	و مدّه	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدّه	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	ا مدّه	Ā/ā

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

METHOD OF MISSED ṢALĀĤ*

Please read this booklet in its entirety. إِنَّ شَاءَ اللَّهُ عَزَّ وَجَلَّ you will realize its benefits.

Excellence of Durūd Sharīf

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Reciting Durūd upon me is refulgence on the bridge of Ṣirāṭ. The one reciting Durūd upon me eighty times on Friday, his eighty years’ sins will be forgiven.” (*Jami’ Saghir, P320, Ḥadīṣ 5191, Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut*)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Disaster for those who miss their ṢalāĤ

The 4th and 5th verses of Sūrah Mā’ūn (Section 30) warn those who deliberately miss their ṢalāĤ:

* According to Ḥanafī. Doctrine

فَوَيْلٌ لِلْمُصَلِّينَ ۖ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۖ

Translation from Kanzul-Imān

So disaster is for those Ṣalāh offerers who are heedless of their Ṣalāh.

When Ḥaḍrat Sayyidunā Sa’d bin Abī Waqqās رَضِيَ اللهُ عَنْهُ asked the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ about the 5th verse of Sūrah Mā’ūn, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “(it refers to those) Who offer their Ṣalāh beyond stipulated time.” (*Sunanil Kubra lil Baihaqi, V2, P214, Dar-us-Saadir Beirut*)

There is a mention of the word “Wail” in verse number 4. Ṣadr-ush-Sharī’ah Ḥaḍrat-e-Maulānā Muḥammad Amjad ‘Alī A’zamī رَضِيَ اللهُ عَنْهُ says, “In Hell, there is a valley that is so horrific that even Hell itself seeks refuge from its severity. This valley is called “wail” and it is for those who miss their Ṣalāh deliberately.” (*Baḥār-e-Sharī’at, Part 3, P7, Madīna-tul-Murshid Bareilly Sharīf*)

Ḥaḍrat Sayyidunā Imām Muḥammad bin Aḥmad Zāhabī رَضِيَ اللهُ عَنْهُ says, “It has been said that there is a valley in Hell bearing the name ‘Wail’. If even mountains are put into it, they would also melt due to its heat. It is the abode of those who are sluggish in their Ṣalāh and offer Ṣalāh beyond stipulated time making it Qaḍā, unless they feel ashamed of their recklessness and repent in the court of Allāh عَزَّوَجَلَّ.” (*Kitāb-ul-Kabāir, P19, Dar Maktaba-tul-Hayah Beirut*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The torment of head-crushing

The Holy Prophet ﷺ said to his blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ, “Two angels (Jibrāil and Mikāil عَلَيْهِمَا السَّلَام) came to me tonight and took me to the sanctified land where I saw that a person was lying and another person was standing by his head holding a stone. The standing person was repeatedly crushing his head with the stone and every time his head would heal. I asked the angels, ‘سُبْحَنَ اللَّهُ عَزَّ وَجَلَّ who is he?’ They requested me to proceed further (and after showing me other scenarios of torment) they answered, ‘The first person you saw was the one who had forgotten the Quran having memorized it and was in the habit of sleeping at the time of Farḍ Ṣalāh, (so) he will be punished like that until the Day of Judgement’.” *(Derived from Ṣaḥīḥ Bukhārī, V2, P1043)*

Dear Islamic Brothers! This is an admonition for those who forget one or more verses of the Holy Qurān having memorized them out of heedlessness as well as for those who miss especially Fajr Ṣalāh due to laziness. Now read an incident regarding painful torment of the grave inflicted upon a woman who used to miss her Ṣalāh deliberately:

Flames of fire in the grave

A man's sister died; when he returned after burying her, he recalled that his pouch of money had dropped into her grave. So he returned to the graveyard in order to dig it out. When he dug it open, he saw a terrifying scene. The flames of fire were

blazing in his sister's grave. He quickly filled up the grave again and rushed desperately towards his mother and asked her, "Dear mother! How were the deeds of my sister?" She said, "Son! Why are you asking?" He replied "I've seen flames of fire blazing in her grave." On hearing this, his mother began to cry too and said, "Your sister used to miss her Ṣalāh and would offer Ṣalāh beyond the stipulated time." (*Mukāshafa-tul-Qulūb*, P189, Dār-ul-Kutub-ul-'Ilmiyyah Beirut)

Dear Islamic Brothers! When such bitter torments are for those who offer Ṣalāh beyond stipulated time, then how (perilous) would be the end of those who do not offer Ṣalāh at all?

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

If one forgets to offer Ṣalāh then...?

The beloved Rasūl of Allāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "If one misses his Ṣalāh due to sleep or forgetfulness, he should offer it when he recalls as it would be time of that Ṣalāh (for him)." (*Ṣaḥīḥ Muslim*, VI, P241)

The reverent Islamic jurists رَحِمَهُمُ اللَّهُ تَعَالَى say, "If one misses his Ṣalāh due to sleep or forgetfulness, it is Farḍ for him to offer it as Qaḍā; there will be no sin of missing the Ṣalāh for him in this case. However, he should offer the Ṣalāh as soon as he recalls or wakes up provided it is not a Makrūh time, further delay is Makrūh." (*ʿAlamgīrī*, VI, P124)

Will the Ṣawāb of Adā be given if Ṣalāh missed due to unavoidable reason?

There is a fatwa concerning whether or not one will earn the Ṣawāb of an “Adā” Fajr Ṣalāh (offered within prescribed time) in case of offering it as “Qaḍā” Ṣalāh (offered beyond stipulated time) due to sleep: A’lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ الرَّحْمَةُ الرَّحْمَنُ states on page 161 (volume 8) of *Fatāwā-e-Razaviyyah*, “As far as the Ṣawāb for the Adā Ṣalāh is concerned, it is under the omnipotence of Allāh عَزَّوَجَلَّ.”

Sleeping in the last part of the night

If one goes to sleep after the time of Ṣalāh had started and resultantly, the time (of Ṣalāh) elapsed, rendering the Ṣalāh Qaḍā, he will definitely become sinner provided he was not confident enough to wake up nor there was someone who can awake him. In fact, it cannot be permitted to sleep even before the starting of timings of Fajr Ṣalāh provided most part of the night was spent in wakefulness and it is almost sure that if one sleeps now, he will not be able to wake within the timings (of Fajr). (*Bahār-e-Sharī’at, Part 4, P42, Madīna-tul-Murshid Bareilly Sharīf*)

Waking till late night

Dear Islamic brothers! If there is a fear of missing Fajr Ṣalāh due to staying awake till late hours at night in gatherings of Ṣikr and Na’at, religious congregations etc. one should sleep in the Masjid in such a case with the intention of I’tikāf or sleep at

a place where someone trustworthy for arousing him is available or he should set an alarm clock which can wake him up but one should not depend upon just one timepiece as it may run down or turn off because of being hit by hand in sleep. The reverent scholars رَحْمَةُ اللهِ تَعَالٰى say, “If one fears that he would miss the Fajr Ṣalāh, he is not allowed to stay awake till late hours at night without Shar’ī permission.” (*Rad-dul-Muhtār, V2, P27, Multan*)

Definitions of Adā, Qaḍā and Wājib-ul-I’ādaḥ

Carrying out commandments within their stipulated timings is called Adā. (*Durr-e-Mukhtār ma’ Rad-dul-Muhtār, V2, P627*)

Carrying out commandments after the elapsing of stipulated timings is called Qaḍā. (*Durr-e-Mukhtār ma’ Rad-dul-Muhtār, V2, P632*)

If some flaw occurs in carrying out a commandment, repeating that worship to compensate for that flaw is called I’ādaḥ (Revision). (*Durr-e-Mukhtār ma’ Rad-dul-Muhtār, V2, P629*)

If Takbīr-e-Taḥrīmāḥ was uttered within the stipulated time, Ṣalāh would not become Qaḍā; it is still Adā. (*Durr-e-Mukhtār ma’ Rad-dul-Muhtār, V2, P628*) But in case of Fajr, Jumu’ah, and Eid Ṣalāh, it is necessary to perform Salām (of Ṣalāh) within the stipulated time; otherwise Ṣalāh will not be valid. (*Baḥār-e-Sharī’at, Part 4, P42, Madīna-tul-Murshid Bareilly Sharīf*)

To miss Ṣalāh without a lawful exemption is a grave sin. It is Farḍ to perform it as Qaḍā and repent sincerely by heart. By

virtue of repentance or an acknowledged Hajj إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ the sin of delay (in offering the Ṣalāh) will be forgiven. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār*, V2, P626) Repentance will only be valid if one offers Qaḍā of the missed Ṣalāh. Repentance without performing Qaḍā is not repentance because the Ṣalāh which was due on him is still due and how can repentance be valid without refraining from sin! (*Durr-e-Mukhtār ma' Rad-dul-Muhtār*, V2, P628)

Ḥaḍrat Sayyidunā Ibn-e-‘Abbās رَضِيَ اللَّهُ عَنْهُمَا reports that the Prophet of Allāh, the intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, said, “The one who repents without abandoning sins is like the one who jokes with Allāh عَزَّوَجَلَّ.” (*Shu‘ubul Eman*, Ḥaḍīṣ 7178, V5, P436, *Dār-ul-Kutub-ul-‘Ilmiyyah Beirut*)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

There are three pillars of repentance

Ḥaḍrat “Allāmah Sayyid Muḥammad Na‘īm-ud-Dīn Murādābādī رَحِمَهُ اللَّهُ عَلَيْهِ says, “There are three pillars of repentance:

1. Admitting the sin.
2. Feeling of shame.
3. Determination to abandon the sin. If the sin is compensable, it is must to compensate for it. For example, it is necessary for the completion of repentance of the abandoner of Ṣalāh to offer the missed Ṣalāh as Qaḍā.” (*Khazain-ul-Irfan*, P12, *Razā academy Bombay*)

It is Wājib to arouse a sleeping person for Ṣalāh

If someone is sleeping or he has forgotten to offer Ṣalāh, it is Wājib for the other who is aware of it to rouse the sleeping person or remind the one who has forgotten to offer Ṣalāh. (*Baḥār-e-Sharī'at, Part 4, P43*) (Otherwise, the one who is aware will be sinner). Remember! Rousing or reminding will be Wājib only if it is almost sure that he would offer Ṣalāh; otherwise not.

Wake up, it's time for Fajr!

Dear Islamic brothers! Earn heaps of Ṣawāb by waking up sleeping Islamic brothers for Ṣalāh. In the Madanī environment of Dawat-e-Islami, waking the Muslims for Ṣalā-tul-Fajr is called 'Ṣada-e-Madīnah.' Though Ṣada-e-Madīnah is not Wājib, awaking Muslims for Fajr Ṣalāh is an act of Ṣawāb which every Muslim should perform. However, care must be taken that no Muslim is distressed on account of calling Ṣada-e-Madīnah.

An incident

An Islamic brother told me (Sag-e-Madīnah عَفْوٌ عَنَّهُ), "We, a few Islamic brothers, were passing by a lane calling Ṣada-e-Madīnah using a megaphone at the time of Fajr Ṣalāh. Meanwhile, interrupting us, a person said that his child who could not sleep all the night had just slept. He requested us not to use the megaphone. We got annoyed with that person as to what type of Muslim he was. We were awaking people for Ṣalāh and he

was preventing us. By chance, the next day we again moved towards the same lane calling Ṣada-e-Madīnāh. The same person was standing in gloom at the verge of the lane and said to us, 'Today again my son had not slept all the night, he has just gone to sleep, I am standing here to request you people to pass by this lane silently.'

This incident shows that Ṣada-e-Madīnāh should be called without using megaphone and even when calling without it, one should not raise his voice so loudly that it disturbs Islamic sisters offering Ṣalāh or reciting the Holy Qurān inside homes, patients, aged people and children or those who have fallen asleep after offering the Ṣalāh in its earlier time. If someone prevents us from calling Ṣada-e-Madīnāh we should humbly apologise to him rather than making arguments with him; further, we should have positive opinion about him as surely no Muslim can oppose awaking people for Ṣalāh; most probably, he would be facing some genuine problem. Even if he is an abandoner of Ṣalāh, we are still not entitled to behave aggressively. Instead, we should entice him towards Ṣalāh politely making our individual effort on any other appropriate occasion.

Apart from Azān-e-Fajr, care should be taken in using Masjid speakers or sound systems for gatherings in streets or homes making it sure that the sound of the speaker does not disturb those worshipping at homes, patients, infants, sleeping ones etc.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

An incident about ‘realization of public rights’

To be considerate of public rights is extremely necessary. Our past saints were very careful in this regard. Therefore, Ḥujja-tul-Islam Sayyidunā Imām Muḥammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي reports that Sayyidunā Imām Aḥmad bin Ḥanbal عَلَيْهِ رَحْمَةُ اللهِ عَلَيْهِ had a student who spent many years in his company acquiring knowledge. One day, as he came, the Imām turned his face away (expressing his annoyance); when the student insisted to let him know the reason of annoyance, he عَلَيْهِ رَحْمَةُ اللهِ عَلَيْهِ said, “You have expanded the corner wall of your house up to a man’s height towards the roadside hindering a thoroughfare of the Muslims.” In other words, “How can I be pleased with you whereas you have obstructed the passage of the Muslims!” (*Iḥyā-ul-‘Ulūm, V5, P96, Dar-us-Ṣādir, Beirut*) This incident contains lesson for those who obstruct public pathways by getting terrace etc. constructed outside their homes.

Offer Qaḍā Ṣalāh as soon as possible

It is Wājib to offer the missed Qaḍā Ṣalāh at the earliest. However, delay is permissible for the sake of earning livelihood for family and meeting personal needs. Therefore, one should keep earning livelihood and offer the Qaḍā Ṣalāh in spare times until all Qaḍā Ṣalāh are offered. (*Dur-e-Mukhtār ma’ Rad-dul-Muḥtār, V2, P646*)

Offer your Qaḍā Ṣalāh in seclusion

Offer Qaḍā Ṣalāh in seclusion; do not reveal it to others even to family members and close friends (for example, do not say

like: I missed Fajr Ṣalāh today or I am offering Qaḍā of missed Ṣalāh of lifetime etc.) as mentioning (your) sin (to others) is Makrūh-e-Taḥrīmī and a sin. (*Rad-dul-Muḥtār*, V2, P650) Therefore, do not raise hands for the Takbīr of Qunūt while offering Qaḍā of Witr Ṣalāh in the presence of others.

Lifetime Qaḍā on the last Friday of Ramaḍān?

Some people offer Qaḍā of lifetime missed Ṣalāh in congregation on the last Friday of Ramaḍān-ul-Mubārak and assume that all the Qaḍā Ṣalāh of lifetime has been offered by offering this one Ṣalāh; it is nothing but a sheer fallacy. (*Derived from Sharhuz Zarqani alal Mawahibulla Dunīyyah*, V7, P110, Darul Ma'rifa Beirut)

The renowned commentator of the Holy Qurān, Ḥaḍrat Muftī Aḥmad Yār Khān Na'imī رَحْمَةُ اللهِ عَلَيْهِ says, “On the last Friday of Ramaḍān, the one who has previously missed Ṣalāh should offer 12 Rak'āt Nafl Ṣalāh (in sets of two Rak'āt) between Zuḥar and 'Aṣr, reciting Ayā-tul-Kursī (once), Sūra-e-Ikhlāṣ (thrice), Sūra-e-Falaq and Sūra-tun-Nās (once each) after Sūra-e-Fātiḥah in each Rak'āt. By the blessing of this Ṣalāh, اِنْ شَاءَ اللهُ عَزَّوَجَلَّ the sin of missing the Ṣalāh will be forgiven, but this does imply that the Qaḍā Ṣalāh will be exempted; instead, they will have to be offered. (*Islami Zindagi*, P105)

Calculation of Qaḍā Ṣalāh of the whole life

The one who has never offered Ṣalāh and now has been blessed with the desire to offer the Qaḍā of lifetime missed Ṣalāh should

make a computation from the day when he reached puberty. If the date of puberty is not known, it is safer that the man should make computation from the age of 12 years and the woman should do the same from the age of 9 years. *(Derived from Fatāwā-e-Razavīyyah, V8, P154, Razā Foundation Lahore)*

Order of offering Qaḍā Ṣalāh

While offering lifetime Qaḍā Ṣalāh, one may first offer all Fajr Ṣalāh, then all Zuḥar Ṣalāh and similarly ‘Aṣr, Maghrib and ‘Ishā Ṣalāh. *(Fatawa Qadi Khān ma’ ‘Alamgīrī, VI, P109)*

Method of offering Qaḍā Ṣalāh (Hanafi)

There are 20 Rak’āt of Qaḍā Ṣalāh in a day: two Rak’āt Fard of Fajr, four of Zuḥar, four of ‘Aṣr, three of Maghrib, four of ‘Ishā and three Rak’āt of Witr (Wājib). Make intention like this, “I am offering the very first Fajr that I missed.” Similar intention may be made for every missed Ṣalāh. If one has a large number of missed Ṣalāh to offer, it is permissible for him to avail following relaxations:

1. Uttering the Tasbīhāt in Rukū’ and Sujūd (سُبْحَنَ رَبِّيَ الْعَظِيمِ & سُبْحَنَ رَبِّيَ الْأَعْلَى) once instead of thrice. However, one must always make sure in all sorts of Ṣalāh that he starts uttering the ‘س’ of سُبْحَنَ having completely bent for Rukū’ and that he begins to lift his head up from Rukū’ having uttered the ‘م’ of عَظِيمِ. Similar care has to be taken in Sajdah.

2. Uttering 'سُبْحَانَ اللَّهِ' three times in the 3rd and 4th Rak'at of Farḍ Ṣalāh instead of reciting Sūra-e-Fātiḥah, but remember that Sūra-e-Fātiḥah and a Sūraḥ are to be recited in all the three Rak'at of Witr.
3. In the last Qa'dah, performing the Salām having uttered just 'اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ' after Tashahhud without reciting the remaining Durūd Sharīf and Du'ā.
4. Uttering just 'رَبِّ اغْفِرْ لِي' once or three times instead of the supplication of Qunūt in the third Rak'at of Witr after uttering 'اللَّهُ أَكْبَرُ'. (Derived from *Fatāwā-e-Razaviyyah*, V8, P157, *Razā Foundation Lahore*)

Qaḍā of Qaṣr Ṣalāh

If the Qaḍā Ṣalāh missed in travelling state is to be offered in settled state, it will be offered Qaṣr (curtailed) and if the Qaḍā Ṣalāh missed in settled state is to be offered in travelling state, it will be offered completely i.e. curtailing will not be done. (*Rad-dul-Muḥtār*, V2, P650)

Ṣalāh of apostasy period

Allāh عَزَّوَجَلَّ forbid, if someone became apostate and then embraced Islam again, he is not required to offer the Qaḍā of the Ṣalāh missed during the period of apostasy. However, it is Wājib to offer the Qaḍā of the Ṣalāh missed in the state of Islam before becoming apostate. (*Rad-dul-Muḥtār*, V2, P537)

Ṣalāh at the time of delivery

If the midwife fears that the baby would die in case of offering Ṣalāh, it is a valid reason for her to miss Ṣalāh in this situation. *(Rad-dul-Muhtār, V2, P519)* If the head of the baby came out and there is a fear that the time of Ṣalāh would end before the start of Postnatal Bleeding, it is Farḍ for the mother to offer the Ṣalāh even in this condition; if she does not offer Ṣalāh, she will be a sinner. *(Rad-dul-Muhtār, V2, P565)* Ṣalāh should be offered by keeping the head of the baby in some dish etc. in such a careful way that it is not harmed. However, if there is a fear of the baby's death in case of offering Ṣalāh even in this way, delay is exempted. Qaḍā of this Ṣalāh is to be offered after the termination of postnatal bleeding. *(Rad-dul-Muhtār, V2, P519, Multan)*

In which condition a patient is exempted from Ṣalāh?

The patient who is not in a condition to offer Ṣalāh even by gestures is exempted from offering Ṣalāh provided that the same condition lasts up to the next six (consecutive) Ṣalāh; offering Qaḍā of Ṣalāh missed under this condition is not Wājib. *(Rad-dul-Muhtār, V2, P570, Multan)*

Repeating the Ṣalāh of lifetime

If there was an imperfection or repugnance in somebody's Ṣalāh, it is good for him to repeat all Ṣalāh of his past lifetime. If there was no imperfection, repeating the Ṣalāh is not advisable.

However, if he still repeats, he should not offer such Ṣalāh after Fajr and ‘Aṣr; a Sūraḥ should also be recited after Sūra-e-Fātiḥah in all Rak’āt. In Witr, after reciting Qunūt and performing Qa’dāḥ, he should add one more Rak’at to make four in all. *(Rad-dul-Muḥtār, VI, P138, Multan)*

If forgot to utter the word ‘Qaḍā’, then.....?

A’lā-Ḥaḍrat Maulānā Shāh Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ says, “Our scholars approve that offering Qaḍā with the intention of Adā and offering Adā with intention of Qaḍā, both are valid.” *(Fatāwā-e-Razavīyyah, V8, P161, Razā Foundation Markaz-ul-Auliya Lahore)*

Offer Qaḍā Ṣalāh of lifetime in place of Nawāfil

Offering Qaḍā Ṣalāh is more important than offering supererogatory Ṣalāh i.e. when one has time to offer Nafl Ṣalāh, he should offer Qaḍā Ṣalāh instead of Nafl Ṣalāh so that he gets relieved of the obligation; however, he must not leave Tarāwīḥ and twelve daily Rak’āt of Sunnat-e-Muakkadaḥ. *(Rad-dul-Muḥtār, VI, P536, Multan)*

Offering Nafl is not permissible after Fajr and ‘Aṣr Ṣalāh

After Fajr and ‘Aṣr, it is Makrūḥ (Taḥrīmī) to offer all the intentional Nawāfil including Taḥiyya-tul-Masjid and every such Ṣalāh that became due on account of some external reason such as Nawāfil of Ṭawāf and votive; likewise, there is the same

ruling for every such Ṣalāh that was cancelled having been initiated even if it is Sunnah Ṣalāh of Fajr or ‘Aṣr. (*Durr-e-Mukhtār, VI, P61*)

There is no specific timing for offering Qaḍā Ṣalāh, one may fulfil this obligation at any time during life; but it should not be offered at Sunrise, Sunset and Mid-Day (Zavāl) as Ṣalāh is not permissible at these times. (*‘Alamgīrī, VI, P134, Quetta*)

What to do if four (4) Sunan of Zuḥar are missed?

In case of offering the Farḍ of Zuḥar Ṣalāh first, offer the four Rak’āt of preceding Sunnah Ṣalāh after offering two Rak’āt of succeeding Sunnah Ṣalāh. Therefore A’lā-Ḥaḍrat رَحْمَةُ اللهِ عَلَيْهِ states, “As per superior decree of Islamic jurisprudence, the four Rak’āt of preceding Sunnah Ṣalāh, if not offered prior to Farḍ Ṣalāh, should be offered after offering succeeding Sunnah Ṣalāh provided Zuḥar timing has not yet elapsed.” (*Derived from Fatāwā-e-Razavīyyah, V8, P148, Razā Foundation Markaz-ul-Auliya Lahore*)

What to do if Sunan of Fajr are missed?

If there is a risk of missing the congregational Ṣalāh of Fajr on account of offering Sunan of Fajr, one should join congregational Ṣalāh leaving the Sunan. But offering the missed Sunan after the Salām (of Farḍ) is not permissible. It is Mustahab to offer it twenty minutes after the Sunrise but before Ḍaḥwa-e-Kubrā. (*Derived from Fatāwā-e-Razavīyyah Jaded, V7, P424 – Bahār-e-Sharī’at, Part 4, P12*)

Is time span for Maghrib Ṣalāh really short?

The time of Maghrib Ṣalāh is from sunset up to the start of timings of ‘Ishā Ṣalāh. The duration of Maghrib timings increases and decreases according to location and date. For example, in Bāb-ul-Madīnah Karachi, minimum duration of Maghrib Ṣalāh is 1 hour and 18 minutes as per calendar of Ṣalāh timings. Islamic Scholars say: “Except for the cloudy days, early offering of Maghrib Ṣalāh is Mustahab. Making a delay for as long as two Rak’at of Ṣalāh may be offered is Makrūh-e-Tanzīhī and making a delay such that stars get mixed up without a valid reason such as journey or sickness is Makrūh-e-Taḥrīmī. (*Durr-e-Mukhtār, VI, P246 – ‘Alamgīrī, VI, P48*)

A’lā-Ḥadrat Maulānā Shāh Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ states, “Mustahab time of Maghrib Ṣalāh is up to the clear appearance of stars; making such a delay that small stars (in addition to the big ones) also start glittering is Makrūh (Taḥrīmī).” (*Fatāwā-e-Razavīyyah, V5, P153, Razā Foundation Lahore*)

The Rak’at of Sunnah Ṣalāh offered before Farḍ Ṣalāh of ‘Aṣr and ‘Ishā are Sunnah-e-Ghāir Muakkadah and, therefore, it is not necessary to offer them as Qaḍā, if missed.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

What is the ruling regarding Qaḍā of Tarāwīḥ?

If Tarāwīḥ is missed, there is no Qaḍā for it; neither in congregation nor individually. If someone offers Qaḍā of Tarāwīḥ, they will

be regarded as Nafil; these Nawāfil would have nothing to do with Tarāwīḥ. *(Derived from: Durr-e-Mukhtār, VI, P61)*

The “Fidyah” (compensation) for missed Ṣalāh

[Those whose relatives have passed away must read the following account]

Ask about age of the deceased person. If the deceased is a female, subtract 9 years and if the deceased is a male subtract 12 years as the period of minority. Now, for the remaining years, make a calculation as to how long the deceased person missed Ṣalāh or fasts of Ramaḍān i.e. find out the number of Ṣalāh and fasts of Ramaḍān whose Qaḍā is due on him. Make an over-estimate preferably. Rather make a computation for the whole life excluding the period of minority. Now donate one Ṣadaqa-e-Fiṭr (to Faqīr) for each Ṣalāh. One Ṣadaqa-e-Fiṭr amounts to 2.050 Kg of wheat or its flour or its price. The number of Ṣalāh is six for each day; five Farḍ Ṣalāh and one Witr Wājib. For example, if the price of 2.050 Kg wheat is Rs. 12, the amount of one day’s Ṣalāh will be Rs. 72 and that of 30 days’ Ṣalāh, will be Rs. 2160. For 12 months, the amount will be Rs. 25920. Now if the Ṣalāh of 50 years are due on a deceased person, Rs. 1296000 will have to be donated as Fidyah. Obviously, everybody does not possess enough money to donate this much amount. To resolve this problem, our scholars have devised a Shar’i Ḥilāh (a way out) e.g. Rs.2160 may be donated to some Faqīr (Definition of Faqīr and Miskīn may be seen on page. 24-25) with the intention of Fidyah for all the Ṣalāh of 30

days. In this way, Fidyah of Ṣalāh of 30 days would get paid off. Now, that Faqīr should gift that amount to the payer. Having received the amount, the payer should again donate it to the Faqīr with the intention of Fidyah of Ṣalāh of another 30 days in such a way that the amount again comes in the custody of the Faqīr. This exchange should continue till Fidyah of all Ṣalāh gets paid off. *(Derived from Fatawa-e-Bazaziya ma' 'Alamgīrī, V4, P69)*

It is not necessary to perform Ḥilāh with the amount of 30 days; it has been stated just as an example. Suppose that the amount for Fidyah of 50 years is available, a single exchange will be sufficient. It should also be noted that the computation for the amount of Fidyah will have to be made as per latest price of wheat. Similarly, there is one Ṣadaqa-e-Fiṭr for each fast. *(Durr-e-Mukhtārma' Rad-dul-Muḥtār, V2, P644)* Having paid Fidyah of Ṣalāh, the Fidyah of Fasts may also be paid off in the same way. Poor and rich both may avail the facility of Ḥilāh. If heirs carry out this deed, it would be a great help for their deceased. In this way, the deceased person will be relieved from the obligations *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ* and the heirs will also deserve Ṣawāb and recompense. Some people donate a volume of the Holy Qurān to a Masjid etc. assuming that they have paid Fidyah of all Ṣalāh of the deceased person; it is their misconception.

(For details see: Fatāwā-e-Razaviyyah, V8, P168, Razā Foundation Lahore)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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A ruling concerning the Fidyah for a deceased woman

If the (monthly) habitual duration of the deceased woman's menstrual period is known, the days equal to the total period of menses may be subtracted from the age of 9 years, and if it is not known, 3 days per month may be subtracted as per above-mentioned way. However, the days of menstrual period would not be subtracted from the months of pregnancy. Moreover, if the duration of woman's post-natal bleeding is known, the days equal to the total period of post-natal bleeding may be subtracted for each pregnancy, and if it is not known, nothing should be subtracted as there is no limit on minimum side for post-natal bleeding. It is possible that the bleeding would stop in a minute and she would become pure. *(Derived from Fatāwā-e-Razavīyyah, V8, P154, Razā Foundation Lahore)*

Hilāh for 100 whips

Dear Islamic brothers! I have not mentioned the Hilāh of Ṣalāh on the basis of my personal opinion. The justification for Shar'ī Hilāh is present in the Holy Qurān, Ḥadīṣ and renowned books of Ḥanafī Doctrine. For example, once, the noble wife of Ḥaḍrat Sayyidunā Ayyūb عَلَيْهِ السَّلَام got late in getting to his blessed court during the period of his illness, so he swore to hit her 100 whips after recovering from the illness. When he recovered, Allāh عَزَّوَجَلَّ ordered him to strike her with a broom made of 100 straws. The Holy Qurān says:

وَحُذِّبِيكَ ضِعْثًا فَضَرْبٍ بِهِ وَلَا تَحْتِطُ ط

Translation from Kanz-ul-Imān

And was asked to take a broom in hand, beat with it and break not
your vow.

(Section 23, Rukū' 13)

There is a complete chapter on the topic of Ḥilāh entitled “Kitāb-ul-Ḥil” in the famous Ḥanafī book “‘Alamgīrī.” It is stated in the same book: “It is Makrūh to do a Ḥilāh to deprive someone of his rights, or create doubt in it, or deceive by something false, but the Ḥilāh aimed at preventing someone from committing Ḥarām, or in order to attain something Ḥalāl is commendable. The following Qurānic verse is a proof for the permissibility of such types of Ḥilāh:

وَحُذِّبِيكَ ضِعْثًا فَضَرْبٍ بِهِ وَلَا تَحْتِطُ ط

Translation from Kanz-ul-Imān

And was asked to take a broom in hand, beat with it and break not
your vow.

(Section 23, Rukū' 13) (Fatāwā-e-‘Alamgīrī, V6, P390)

When did the tradition of ear-piercing initiate?

There is another evidence for the permissibility of Ḥilāh; Sayyidunā Abdullah ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا reports: Once, there

was a discord between Ḥaḍrat Sayyidatunā Sārah and Ḥaḍrat Sayyidatunā Ḥājirah رَضِيَ اللهُ عَنْهُمَا. Ḥaḍrat-e-Sayyidatunā Sārah رَضِيَ اللهُ عَنْهَا swore that if she got a chance, she would cut an organ of Ḥaḍrat Sayyidatunā Ḥājirah رَضِيَ اللهُ عَنْهَا. Allāh عَزَّوَجَلَّ sent Ḥaḍrat Sayyidunā Jibrāil عَلَيْهِ الصَّلَاةُ وَالسَّلَام in the court of Ḥaḍrat Sayyidunā Ibrāhīm عَلَيْهِ الصَّلَاةُ وَالسَّلَام for reconciliation between them. Ḥaḍrat Sayyidatunā Sārah رَضِيَ اللهُ عَنْهَا asked, “مَا حِيلَةُ يَسِينِي” (i.e. what about my vow?).” A revelation descended upon Ḥaḍrat Sayyidunā Ibrahim عَلَيْهِ السَّلَام for advising Ḥaḍrat Sayyidatunā Sārah رَضِيَ اللهُ عَنْهَا to pierce the ear of Ḥaḍrat Sayyidatunā Ḥājirah رَضِيَ اللهُ عَنْهَا. Since then the tradition of piercing ears commenced. (*Ghamz ‘uyunil basair sharhul ashbahi wannadhair, V3, P295, Idaara-tul-Qurān*)

Cow’s meat as a gift

The mother of the believers, Ḥaḍrat Sayyidatunā ‘Āishah Ṣiddiqāh رَضِيَ اللهُ عَنْهَا reports that once some cow-meat was presented in the court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Someone told the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that the meat was donated to Ḥaḍrat Sayyidatunā Barirah رَضِيَ اللهُ عَنْهَا, as Ṣadaqaḥ (charity). Sultan of Madīnah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ” (i.e. it was Ṣadaqaḥ for Barirah but a gift for us). (*Ṣaḥīḥ Muslim, VI, P345*)

Shar’i Ḥilāh for Zakāh

The foregoing Ḥadīṣ clearly indicates that the meat donated as Ṣadaqaḥ to Ḥaḍrat Sayyidatunā Barirah رَضِيَ اللهُ عَنْهَا who was deserving of Ṣadaqaḥ was doubtlessly Ṣadaqaḥ for her. However,

when the same meat, after being given in her custody, was presented in the court of the Holy Prophet ﷺ its ruling changed altogether and it was no longer Ṣadaqah.

Similarly, a deserving person (deserving of Zakāh), after taking Zakāh in his custody, may gift it to anybody or he may donate it for Masjid etc. as this donation by that deserving person is a sort of gift rather than Zakāh. The reverent scholars رحمہ اللہ تعالیٰ have described a Shar'i Ḥilāh for Zakāh that is as follows:

The money of Zakāh cannot be used to pay for the burial or shrouding expenses of a deceased or for the construction of Masjid as Tamlik-e-Faqir (i.e. making the Faqir owner of Zakāh donation) is missing here. However, if the money of Zakāh is to be spent on such matters, donate Zakāh to some Faqir so that he becomes its owner and now that Faqir may spend the money (in construction of Masjid etc.); both will gain Ṣawāb."

(Rad-dul-Muhtār, V3, P343)

100 People will be rewarded equally

Dear Islamic brothers! Did you see? The money of Zakāh may be used for burial expenses or in the construction of Masjid after performing Shar'i Ḥilāh as the money is Zakāh for Faqir but once the Faqir gets its possession, he becomes its owner and he may spend it as he likes. By virtue of Shar'i Ḥilāh, Zakāh of the donor got paid and at the same time, the Faqir became entitled for Ṣawāb for spending his money in the construction of Masjid. The ruling for Shar'i Ḥilāh may be explained to the

Faqīr as well. If possible, the donation should be circulated in hands of more people while performing Shar'ī Ḥilāh so that more people could gain Ṣawāb. For example, suppose 12 hundred thousand rupees of Zakāh are to be donated to a Faqīr for Shar'ī Ḥilāh. The Faqīr should take this amount in his possession and then gift it to other Islamic brother. That Islamic brother, after having the possession of the amount, should gift it to another one. In this way, each involved brother should handover possession of that amount to the other with intention of gaining Ṣawāb and the last one, then, should spend it for construction of Masjid or in any other expenditure for which Shar'ī Ḥilāh has been done; إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ everyone will get Ṣawāb of spending 12 hundred thousand rupees as Ṣadaqaḥ.

Ḥaḍrat Sayyidunā Abū Ḥurāirah رَضِيَ اللَّهُ عَنْهُ reports that the beloved Rasūl of Allāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “If Ṣadaqaḥ is circulated through hundreds of hands, then each one of them will earn the Ṣawāb equal to that of the donor and there will be no deduction in his Ṣawāb.” (*Tareekh Baghdad, V7, P135, Dār-ul-Kutub-ul-‘Ilmiyyah Beirut*)

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Definition of “Faqīr”

A Faqīr is the one who (a) possesses some assets but they are less than the worth of Niṣāb (b) or the one who possesses assets valued up to the amount of Niṣāb, but the same are engaged in his basic necessities (i.e. by means of his assets, his basic needs

are being fulfilled) e.g. a house for living, household items, animals (or scooter, car) for travelling, tools for a craftsman, clothes for wearing, slaves for servitude, Islamic books for the one interested in religious study but not more than the requirement, (c) Similarly, if someone is in debt such that on deduction of debt, the remaining assets would be less than the worth of Niṣāb; he is also Faqīr, no matter, he possesses multiples of Niṣāb. (*Rad-dul-Muḥtār, V3, P333*)

Definition of “Miskīn”

A Miskīn is the one who does not possess anything and he has to beg others for food or clothes for covering the body. Begging is Ḥalāl (allowed) for him. It is Ḥarām for a Faqīr (i.e. the one who possesses meal for eating of one time and has clothes for wearing) to beg without need and compulsion; donating them on begging is not permissible; the donor will be sinner. (*Fatawa ‘Alamgīrī, VI, P188*)

Dear Islamic brothers! It became obvious that the beggars who beg as a profession without need and compulsion despite being capable enough to earn livelihood are sinners; further, those who donate such people despite being aware of their condition, their Zakāh and charity go to waste and they become sinners as well.

صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Questions and answers concerning Ḥilāh for Zakāh

Question: How can Ḥilāh for Zakāh may be performed?

Answer: Make some Shar'i Faqir or his Wakil owner of the money of Zakāh. Having took that money into his possession, that Faqir should spend it on any work (construction of Masjid etc.) In this way, in addition to remittance of Zakāh, both will deserve Ṣawāb as well – *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

Question: You said “a Faqir or his Wakil”, who is a Wakil?

Answer: Wakil is a person who has been permitted by a Shar'i Faqir to receive Zakāh on his behalf or who himself has sought permission from Shar'i Faqir.

Question: Does the Wakil have authority to spend the money of Zakāh as he likes after he gets its possession?

Answer: No. However, he may do so if Faqir has delegated this authority to him or he has sought permission of that Faqir in this regard.

Question: Faqir-e- Shar'i had delegated authority to the Wakil regarding spending his Zakāh in any work or Wakil himself had sought permission from Faqir, is it still necessary for Faqir to acquire possession (physical) of Zakāh?

Answer: No. The Wakil's possession will be considered possession of the Faqir.

Question: Please, let's know the careful sentence one should utter while donating funds or returning the funds of Shar'i Ḥilāh for spending in religious or social affairs.

Answer: For example, the one donating funds or returning the funds of Shar'i Ḥilāh for Dawat-e-Islami may say like this:

“Dawat-e-Islami will spend this money in any permissible and virtuous task that it finds appropriate.”

Question: How should a Faqīr delegate full authority to his Wakīl about receiving the money of Zakāh and spending it in Madanī tasks of Dawat-e-Islami?

Answer: This careful sentence may be told to the Wakīl: “Whatever Zakāh you would receive on my behalf, donate it to Dawat-e-Islami (or this person or that organization) along with declaration that Dawat-e-Islami (or this person or that organization) may spend this money in any permissible and virtuous task that it finds appropriate.”

Question: Kindly let us know the careful sentence one should utter while receiving donation?

Answer: There is no need to ask for full authority in case of Zakāh, Fiṭrah and Wājib donations as in this case, it is a prerequisite to make some deserving person owner of it. Although people donate Zakāh etc. to Dawat-e-Islami apparently in fact, they make Dawat-e-Islami's brothers their Wakīl for Zakāh and Fiṭrah. Then Dawat-e-Islami performs Shar'i Ḥilāh

of such donations, whose method and careful declarations have been explained above.

The donations apart from Ṣadaqāt-e-Wājibah are called Nafl Ṣadaqāt. Careful sentence to be uttered on receiving such donations and hides of animals is as follows:

“Permit us to spend your donation and the money obtained by selling hides in any permissible and virtuous task that Dawat-e-Islami finds appropriate.”

The donor should say “yes” or should agree with your assertion in anyway; it will ease the spending of money a lot. Otherwise, the money obtained on selling the hides will have to be spent only according to established procedure of Dawat-e-Islami. If it is spent in any other virtuous work, compensation will have to be paid i.e. the amount spent will have to be paid back from personal resources. It seems better that the above statement be printed on the receipt book and it may either be read before the donor or the donor may be asked to read it.

Question: How compensation is to be paid?

Answer: Either pay the compensation to the donor of hides/donations or spend it with the consent of the donor.

Question: It is very problematic as it is usually very difficult to trace out the whereabouts of donors. Kindly let us know some simple solution.

Answer: If whereabouts are not known, the amount of compensation will be spent for the same work that was desired

by the donor. For example, donation was made for Masjid but was spent in Madrasah, spend the same amount from personal resources in the requirements of Masjid.

Question: If someone donated money for particularly Madrasah, can it be spent for other activities of Dawat-e-Islami?

Answer: No. If it is done, compensation will have to be paid. Shar'i ruling in this regard is that the donation is to be spent for the only activity for which it was donated. Even the donation remained after being spent in a particular activity will have to be returned to the donor or will have to be spent with the consent of the donor.

Question: If someone spent the money of Zakāh or Fiṭrah on what is not the permissible use of Zakāh or Fiṭrah without performing Shar'i Ḥilāh out of ignorance about the rulings, what is the method of repentance for him?

Answer: Ignorance is not an excuse here. Why did he not learn the rulings? If someone spent Zakāh or Fiṭrah on what is not its permissible use without performing Shar'i Ḥilāh; in addition to repentance, compensation will have to be paid by him. For example, someone paid Zakāh for Dawat-e-Islami and the recipient spent it in the construction of Masjid or in salary of Mudarris or any other virtuous work without doing Shar'i Ḥilāh, he will have to pay compensation as mentioned from his personal resources, even if it amounts to millions; mere repentance will not suffice.

Question: What should one do if he has spent millions of Rupees of Zakāh money without doing Shar'i Ḥilāh and he does not possess money for paying compensation?

Answer: If he himself is a Shar'i Faqir at the moment, Zakāh equivalent to the amount of compensation may be donated to him. Now he should pay compensation, as mentioned above, for those whom Zakāh he has misused.

Question: What can a Sayyid do if he has committed this mistake as Shar'i Ḥilāh of Zakāh cannot be performed with the Sayyids?

Answer: If a Sayyid spent someone's Zakāh, e.g. one hundred thousand Rupees of Zaīd's Zakāh, on something that is not the permissible use of Zakāh, give Zakāh donations in possession of some Shar'i Faqir and that Faqir then gift that amount to Sayyid Ṣāhib. After having possession of the money, Sayyid Ṣāhib now should pay compensation with it and should also repent.

Question: Dawat-e-Islami is a very big organisation and every one belonging to it may not be conversant with rulings; how such issues may be resolved?

Answer: Learning of necessary rulings pertaining to Zakāh is Farḍ for a person for whom Zakāh has become Farḍ. Similarly, it is Farḍ to learn rulings regarding the collection of donations for those who collect these donations. Every responsible brother should provide necessary guidance to those whom he assigns the duty of collecting donations or hides.

Question: While performing Ḥilāh, can Shar’i Faqīr be advised like “Do return it; don’t keep it” etc?

Answer: It should be avoided; however saying so will not affect the Zakāh or the Ḥilāh in any way because such conditional sentences while donating Ṣadaqaḥ, Zakāh or gifts are invalid. A’lā Ḥaḍrat Maulānā Shāh Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ narrates with the reference of Fatawā-e-Shāmī (Kitab-uz-Zakāh, Baab-ul-Masraf, V3, P293, Multan): “Ḥibaḥ (gift) and Ṣadaqaḥ (charity) do not become invalid by invalid term and condition.” (Fatāwā-e-Razavīyāh, V10, P108, Razā Foundation Markaz-ul-Auliya Lahore)

Question: If Zakāh was donated to a Shar’i Faqīr with the intention of Ḥilāh and he did not return the money, can it be recovered forcefully for spending in virtuous deeds?

Answer: No, as he has now become the owner and he has authority over it. (ibid)

Question: How can Ḥilāh be done then? If the Shar’i Faqīr kept millions of Zakāh (for himself) how will it be managed? Kindly let us know some Madanī solution.

Answer: A’lā-Ḥaḍrat رَحْمَةُ اللهِ عَلَيْهِ provides best solution to this issue; he says, “Here is an example of how this can be done: You desire to spend Rs.20 of Zakāh as a gift to some Sayyid or in expenses of Masjid. Show some piece of cloth or cap or some quantity of wheat to a Shar’i Faqīr and say that you will give it to him but not free of cost; you will sell it to him for Rs. 20 and you will also present this amount to him (for purchasing)

with the condition that he will have to donate the amount for expenses on your accord. Naturally he will agree as he would be getting that thing free of cost, in fact. Now doing Shar'ī deal, donate him Rs. 20 with intention of Zakāh. When he takes over the possession, take back the amount as per deal. Obviously, he will return the amount willingly as he is expecting only that thing. Since he has got that thing, he will not refuse to pay the amount. However, if he refuses, you may take forcefully as he is now under debt of that much amount. The donor of debt may seize the amount of debt from debtor without his consent. Now after taking the amount, it may be spent as per desire i.e. for gifting to Sayyid or in construction of Masjid, as now both expenses are valid.” (*Fatāwā-e-Razavīyyah*, V10, P108, *Razā Foundation Markaz-ul-Auliya Lahore*)

Question: Kindly explain above method in an easier way.

Answer: I would try to describe. Suppose that Zaīd is a wise and adult Shar'ī Faqīr through whom Ḥilāh of Zakāh of one hundred thousand rupees is to be done but it is suspected that he would keep the amount for himself. So show him a pen, for example, and sell it to him for one hundred thousand rupees on credit. When he takes the pen, he will become debtor of one hundred thousand rupees. Now delegate him possession of Zakāh. Thereafter, ask him to return the debt. If he refuses to pay; the amount may be recovered forcefully.

Question: If Shar'ī Faqīr is not available for Ḥilāh, is there any way of making Ṣāhib-e-Niṣāb as Shar'ī Faqīr?

Answer: Yes, it's very easy. For instance, Zaīd who is wise and adult, owns 50,000 PKR in excess of his basic necessities and thus he is Ṣāhib-e-Niṣāb. Make him debtor to such an extent that he may not remain Ṣāhib-e-Niṣāb anymore e.g. sell him a perfume bottle for 100000 PKR. He would become Shar'ī Faqīr on getting possession of the perfume because he will remain under debt of 50000 PKR even if he pays all his money. Now donate him all the amount of Zakāh e.g. fifty hundred thousand PKR in lump sum. After getting possession of it, he may pay his debt and he may donate remaining amount for any purpose. It is also permissible for him to spend all money for the construction of Masjid and you may forgive his debt, if you want. Even if you forgive his debt as soon as he takes possession of Zakāh money, there is no harm. It should be noted that if debt has been paid back or forgiven, although Zaīd has returned the amount of Ḥilāh, he would remain Ṣāhib-e-Niṣāb as he owns 50000 PKR in excess of his basic necessities. If he is to be used for Ḥilāh again & again, let him remain debtor or make him debtor every time otherwise.

Question: Can Ḥilāh be done via cheques?

Answer: No. Zakāh cannot be paid by cheques.

Question: It is problematic to draw large sums of money from the bank, to hand over the same to Faqīr for the Ḥilāh process, take back and then deposit again in bank; please advise some easier method.

Answer: A Faqīr may open a bank account in his name with so much amount that he may still remain Shar'ī Faqīr. Then, after informing him, Zakāh money may be transferred into his account. Once the amount gets transferred into his account, the Zakāh gets paid. Now he may authorize somebody to spend it in any permissible and virtuous task. Details have been mentioned above.

صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

صَلُّوا عَلٰى الْحَبِيبِ

لَعَلَّكُمْ يَهْتَفِتُونَ وَالْقُلُوبُ الشَّادَّةُ عَلَى عِبَادِ الرَّسُولِ وَالْقُلُوبُ الشَّادَّةُ عَلَى عِبَادِ الرَّسُولِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Blossoming of Sunnah

By the Grace of Allāh عَزَّوَجَلَّ Sunnahs of the Holy Prophet ﷺ are extensively learnt and taught in the congenial Madani Environment of Dawat-e-Islami, a global non-political movement for the propagation of Qur'an and Sunnah.

It is a Madani request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. (In Bāb-ul-Madīnah [Karachi], the Ijtimā' is held at Faizān-e-Madīnah, Mahallah Saudagrān, Old Sabzi Mandī). Habitualize yourself to a punctual travel in the Madani Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madani In'āmāt booklet daily practicing Fikr-e-Madīnah (Madani Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madani Mindset that **"I must strive to reform myself and people of the entire world"** إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

In order to reform ourselves, we must act upon the Madani In'āmāt and to reform people of the entire world we must travel in the Madani Qāfilah إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.



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